

1646 THE  
GREAT INTEREST  
OF  
STATES & KINGDOMES.

The Second Part.

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A Sermon Preached on a Publike Thanks-  
giving, on the 12<sup>th</sup>. of *May*, 1646. at *Botolphs*  
*Alders-gate* : And after (upon the desire  
of some friends) enlarged at *Pauls Church*  
in *Covent-garden*, on the Lords  
Day, *May 17<sup>th</sup>*. 1646.

By SIMON FORD, Minister of the Gospel at  
*Puddle-Towne in Dorset-shire*.

PSAL. 105. 15.

—He rebuked Kings for their sakes,  
Saying—Doe my Prophets no harme.

LONDON,

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ΕΡΩΤΕΙ ΤΟ ΠΑΝ ΧΡΙΣΤΙ ΚΑΙ ΤΟ ΑΝΘΡΩΠΙΝΟ ΧΡΙΣΤΟ  
—το ανθρωπινον Χριστου οραει γαρ.— J.S.

THE  
GREAT BRITAIN

STILES & KINGDOMS

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To the truly Noble, and  
publike-hearted PATRIOT, SIR  
WILLIAM WALLER, Knight,  
A Member of the Honourable  
House of COMMONS.

This Sermon, and the Au-  
thors Prayers.

*Honoured Sir,*



HAT this plaine Sermon casts it  
*selfe*, upon your Patronage; the  
Subject it handles; justly challengeth  
at my hands. For, (besides that I  
am a debtor to your selfe mainly,  
under God, for that ranke, whatso-  
ever it be (though of the lowest  
Forme) which I have had in the Schooles, and now  
have in the Society of the Prophets;) it is an obligation  
to me, that I see you (among your many employments  
of meerely publike importance) so cordially carefull of  
preserving unviolated this Interest of Interests, the  
maine Subject of these Meditations.

Sir, 'tis to me, and to all those whose glory 'tis indeed,  
(though it is now, in some mouthes, grown a name of  
Scorene) to be old Disciples, that is, tried Saints, a matter

*The Epistle Dedicatory.*

of praise to that good God that *principles & prospers* you, to behold the *evenness* of your *spirit* carryed out in all conditions to the prosecution of *publike Interests* with the same height of *faithfulness & fervency*. To instance only in a few particulars; seeing I know such a *Discourse*, (if enlarged as it might be) though it might be very *welcome* to all *understanding*, and *well-affected* Readers besides; yet, to you it would *relish* ill, whose (in some sense) *supererogatory* piece of *worth* is, *to be willing to doe well, without being desirous to be told of it*. Sir, we remember how in the *Martiall* part of this *Ages* *employment*, (notwithstanding continuall oppositions of the first *Magnitude*, both at home and abroad, the Lord blessed your *small* *inconsiderable numbers* of the *worst* *furnished*, and least *paid* souldiers of any, with *successes*, which the judgment of the late *yeares* thought somewhat bordering on *miracles*; that you were the *kingdomes* *Wall of Brass* next our God) at *Alton*, *Arundell*, and *Cherry-hill*: and (by Gods *speciall*, never-to-be-forgotten, goodnesse) a principall meanes of its preservation: that you cheerfully obeyed the call of the *Houses*, in a *calme* *resignation* of your *Forces* and *Command*, and sate downe one of the chief *Self-denying* *Members*, without *capitulating* for pay, or giving any manner of *encouragement* to, or so much as *accepting* of the *desires* of the *souldiery*, easie enough to have been induced to follow *example*, and to *mutiny* for a *dispensation* of the *continuance* of your *command*, as the *stirrings* of many *quieted* by your *wisedome*, and the *wet eyes* of more abundantly *drencht* by their *affection*, did largely testify at your *departure*. And we hope shall remember to Gods eternall praise, & your perpetuall glory, that now in your  
meerely



*The Epistle Dedicatory.*

meerely *representative Capacity* you keep *Steddy* to your *Principles of Conscience and Honour*, voting and acting from an *impulsive* within your *owne breast*, without those *Springs and Wires*, and *weights*, that only keep many mens *motions regular*; that in these *dayes great justles of severally ingaged Parties*, you retainé still the same *unbyassed, Covenant-spirit*, and do not promote with a *politick compliand*; or act with a *tumultuous precipitancy*, the *designies of Jesuiticall incendiaries*, whether of the *line of Rome*, or of *Munster*, who *contur* in an endeavour of setting a *new fire* on three *kingdomes*, ere the *old* be fully *extinguished*, for no other *ends* (that I know) but that (like that *Monster Nero*) they may sing *woe* in the *heat*, &c. or see more *new light* in the *flames* of it.

But above all, that which renders you most *precious* in the eyes of all that *hate Babel*, is; your *setled and constant affection* to the *Prophets of God* (now the *scorne* of this (as \* one well calls it) *Christ-glutted, and Gossel-glutted Age*, and trampled upon on all hands, as the very *off-scouring of all things*) of which, you daily give such ample *testimony*, that (I dare assure you,) you have a large share in *Prophets Prayers*, and I hope will one day have (\* according to the promise) \* *Mat. 10. 41.* a liberal portion of the *Prophets reward*.

Mr. Shepherd  
in his Sound  
Beleever.

And now, Sir, for the future, whatsoever *discouragements* you meet withall in the *same good way*, remember him (I pray you) who *endured the contradiction of sinners*, and yet grew not weary of his *worke*, but *carried it on to perfection* in despite of all the *powers of darknesse*. Go you, and do likewise: Tell the *humorous world*, that (although its *experienced sicklenesse* gives you little reason to build much upon its constancy, yet)

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yet) you will add *one wonder* more to its *seven*, to wit, that you are in this *Lunatick* age; the same *man* you were a *yeare* since. And I hope, when *England* hath recovered its *wits* againe, when its *Platonick* yeare comes about, and *Errors Circle* is run quite through, so that *cast Truthes*, like *super-annuated fashions*, shall return, and become *New-light* again, (which I doubt not but it will be in time) it wil then see cause to acknowledge (to your honour, and theirs (who have with you) obtained *grace to be kept faithfull*) that those who have stood to their *places* and *Principles* in all this *change*, have done far better then those *fallen Angels* among us, who have left their *Stations*, and run the ring of *opinions*, and *parties*, so long, to returne at last, to the *Point* from whence they began their *irregular motion*.

I have onely one word more, and that concerns this homely *piece* of mine. Sir, in this *Dedication*, I hope you will look upon my *desire to testifie to the world how far you have obliged me*; and the *maine motive* that put me upon the thoughts of it; and accordingly accept it. Yet I must acknowledge that I have withall a *plot* upon your *name*, being perswaded, that (for its sake in the *front* of this *Epistle*) many *transient* Readers may be perhaps *stayed* and *intreated* to read beyond the *Title-page*, some of whom might else perchance lay it by for a *Pamphlet*, sick of the *extravagancies* of this *Age*, it being owned by so *obscure* an *Author* as is,

SIR,

Yours, and the Churches *weake*,  
but (to his power) *faithfull* Servant  
in the Gospel,

S. FORD.

TO



## To the Reader.

**R**EADER, though this Second Part had not the honour to be so publike from the Pulpit, as its elder brother, the first, had; yet the judgement and importunity of some well affected to me, and the threatnings, and mis-reports of others dis-affected to it and mee, have made it no lesse publike from the Presse. And yet (as thou maist perceive by my addresses in the Application) it was sufficiently publique in the preaching too; there being as great a number of the Kingdomes and Cities Worthies present, as any Congregation, that I know, in London, affords upon the Lords Day. I confesse that I am one of the youngest sonnes of the Prophets, which I plead for; and therefore I am apt enough to acknowledge against my selfe, that I believe, this subject might have been farre better handled by many thousands of my Fathers and brethren: But my plea must be that of Elihu, Job 32. I waited, but they spake not, &c. verse 16. and I could not be guilty of so much unrighteousnesse, as the detaining of so necessary a truth, when God had put it in my heart, would have involved me in.

I have made some Alterations in Method, and some Additions in Matter, since I preached it; in the former I have pleased my selfe; in the latter, I have satisfied (I hope) divers of my hearers, who importuned that touch of controversie in the Conclusion; in which, I thought it onely necessary, to sling a few pebbles of exceptions at that Goliath of the Anabaptists, and rigid Separatists, (their Argument for Separation drawne from our (falsely called Antichristian) Ministry) which, I am confident, any dis-engaged Reader will say: have so farre entred its Brazen forehead, as to lay it flat; and though it may struggle for life in some after-cavills, (which I expect from the  
doſt

To the Reader.

host of that Philittim) yet it will never strut againe with its speare like a Weavers Beame, and defie the Prophets of God, the Ministry of all the Reformed Churches, or the holts of the living God, all the Saints that have been begotten, fed, & translated to glory under it.

I have not medled with any other, because they all depend on the successe of this, and this being over-throwne, they will bee contented (like some Heathen Nobles, of whom Travellers report, that they are killed when their King dyes, to doe him service in another world) to fall to ground, and be buried with it.

I am (I blesse God) prepared to receive the great and furious charges of being too bitter against, and grieving the Saints. The Father tells me, tis no more than I must expect. What wonders saith he, if when I seek my Masters lost sheep, I am now and then scratched by the Briar-bushs of detracting tongues <sup>a</sup>! And shall stil resolve with that other Father, never to hunt for the good of being esteemed milde, with so great an evill, as the losse of truth <sup>b</sup>.

I hope, I shall stand the first charge of these, under the shelter of that Buckler, which the Apostle hands to me in the command, Rebuke them sharply, &c. Titus 1. 13.

To the last I retorne this: That they do give a very weak evidence, that they are Saints, that will be grieved to heare the Ministerie, by which they were called to be Saints, vindicated from the calumnies of ('tis to be feared, but) pretended ones.

And I must by the way tell them, that this object; that, I pray God, they have no more to answer, for grieving Prophets, (a greater sinne (I am sure) though lesse taken notice of) then I have, for grieving Saints.

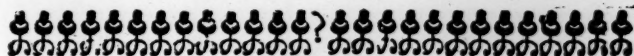
But, if Saints will be grieved, when they are lashed, who are called Saints to the disgrace of Saintship; I am not Master of their passions: and I am sorry so slight and unconcerning a Matter, will trouble them; and more sorry they should thereby bring themselves under the suspicion of being guilty of that, which they cannot endure should be touched. I have no more to Preface at this time, but that I am,

Thine, as far as becomes  
a Gospel Prophet,

S. FORD.

<sup>a</sup> Quid mirum, si cum—do  
mini mei oves  
perditas dili-  
genter inquirō,  
spinosarum lin-  
guarum vepri-  
bus laceror!  
Aug. contr. Peti.  
lib. 30.

<sup>b</sup> Οὐτε δὲ  
ἐιρηνεύομεν χρι-  
στῷ λόγῳ ὁ ἀλη-  
θείας ὑφ' ἐνέσας  
τῇ δαδῶσαν  
ἐπειρείας ἢ  
δὲ κακῶς τὸ  
καλὸν θηρεύο-  
μεν. Naz. Orat.



# THE GREAT INTEREST OF STATES and KINGDOMES.

PSAL. 105. 15.

— And doe my Prophets no harme.

**T**HIS Psalm seems to be intended for an *Eucharistical* commemoration of Gods mercies to *Israel*.

These mercies concerne

- |  |   |   |
|--|---|---|
| 1. Their Rise;<br>(Originall mercies) & these in | { | 1. Gods Choyse of them. v. 6, 7.                            |
|  |   | 2. Gods Covenant with thē. v. 8, 9, 10, 11.                 |
|  |   | 3. Gods protecting Providence over them. v. 12, 13, 14, 15. |

The Psalm taken asunder.

- |   |   |   |
|---|---|---|
| 2. Their Race;<br>in the consideration whereof they are againe led into | { | 1. Egypt from the 15. to the 39. in which are specified |
|   |   | 2. Wildernesse from 39. v. to the 43.                   |
|   |   | 3. Canaan. v. 44-45.                                    |
- |   |   |
|---|---|
| { | 1. Gods Provision for them from v. 15. to 24.   |
|   | 2. Gods Propagation, and increasing of them. v. 24.   |
|   | 3. Gods Miraculous working out enlargement to them, from v. 24. to 39. And this mercy so great, tis repeated againe, v. 43. |

These words are a part of the *third* branch of the *first* General, *Israels Originall-mercies*. And the piece of *Originall-mercy*

B

held

Parts of the  
Text.

held forth in them, is cut out by the Historicall Narration of a speciall protection of *Abraham*, Gen. 12. and 20. and *Isaac*, Gen. 26. whither I must referre you.

In the whole verse there is a double charge given by God unto those Kings, in whose power it lay, to injure the travelling Patriarchs.

{ Touch them not.

{ Harme them not.

The persons concerning whom tis given are described by a double Character { Anointed.  
Prophets.

Except you may perhaps thinke the last of both exegetically to the first, \* Touch not. i. e. Harme not, touch not unjustly; Mine Anointed, i. e. My Prophets; in which I shall not contend.

There is a sufficient foundation to beare the building which I mean to raise upon these words, in that the charge here given concerns the same persons, in both branches; and so, as

\* Anointed Prophets, as well as Anointed Saints.

\* De more  
Psalmes posterio-  
ri hemistichio explicat  
prius; tangere  
enim Christos  
Dei non est ali-  
ud quā in Pro-  
phetis maligna-  
ri. A Lap. in

Heb. c. i. v. 9.

\* Et si nondum  
unionis erat  
usus, Propheta  
tamen id reipsa  
fuisse in Abra-  
ham, &c. testa-  
tur, quod Deus  
in Ceremoniis  
legalibus postea  
ostendit. Calv.  
ad locum.

\* M. Th. Goodwin at a solemn  
Fast, Feb. 25.  
before the  
house of Com-  
mons.

\* The former  
branch limited.

Of the former branch of this Charge, concerning the persons under its Character, there hath been enough spoken in a more solemn Auditory by a \* reverend Brother (if not too much at this season, by reason of the strange pleas of the Advocates of Libertinisme now adaies, for a Toleration of all, how ever erroneous, Schismaticall, or Blasphemous, who pretend to Anointing: as if the very name of Saints were a sufficient *Noli me tangere*, an universall Protection to them from all Civill, or Church-censures) to whose pleas in behalfe of Anointed Saints (in case he will except those also out of that Charter of Liberty, who dissolve the continuity of the Body by groundlesse schisme, and breaking the Laws that keepe it united; as he hath those, who by fundamentall Errors, and damnable Heresies, strike at, or bold not the head,) I can readily give my vote, and approbation.

\* But concerning those of both sorts, who now most engrosse the name of Saints, as if they had gotten a Patent from the King of Saints to that purpose; let them know, the Scripture never gives Magistrates a stricter charge concerning them, then it gives to Angels; and these (though they pitch their tents round about those that feare God) have no other Orders given them  
(that



(that I reade of) then, to keepe them in all their waies. If they destroy foundations of Religion, and fight againſt its moſt materiall principles, nay if they ſtruggle from the Body, when they ſhould march cloſe in it; if when they ſhould fight united, they will divide themſelves into Parties without command; if they ſhall leape over the hedge of Order, and ride ſcouting after their owne ſingular humours, or plundering their brethren of the faith once delivered to the Saints; and ſo endanger not onely themſelves, but the body by their destructive doctrines, examples and practiſes; (and of this nature divers ſuppoſitions more might bee added) ſure, the Civill Gods may touch them with a penalty, and the Church-Angels with a \**cenſure*. And although the men may not be evill; yet Peter ſuppoſeth they may bee, and ſuffer, as evill-doers, as buſie-bodies, 1 Peter 4. 15.

Deut. 2. &c. 13.  
5. 6. 9.  
2 Chro. 15.  
12, 13.  
\* Gal. 5. 12.  
Apoc. 2. 13. 20.

If they break the Lawes of God, or mans, (the ſubmiſſion unto which doth not contradicte Gods) God, as he is not Author, ſo he will not be Patron of Confuſion, by exempting them from ſatisfying the Lawes they have broken. And as Paul ſaith to the Jewes concerning Circumciſion, Verily thy Circumciſion profiteth thee, if thou be a keeper of the Law; but if thou be a breaker of the Law, thy Circumciſion is made uncircumciſion, Rom. 2. 25. So I to them concerning Saintsſhip. Verily thy Saintsſhip profits thee, if thou be obedient to juſt Lawes; but if not, now Saintsſhip muſt not be thy Sanctuary; (as to thy Priviledge) thy Saintsſhip is unſainted; and though (as Joab) thou fly to the hornes of that Altar, thou maiſt (without the Rebuke in the Text to thy Cenſurers) be taken from it, and be ſafely puniſhed.

But I intend onely to touch at this *Nolite tangere*. The worke I have cut out for the ſubject of my Diſcourſe, and your attention, is the latter branch of the Charge, which concerns the Patriarchs, as Prophets. And although that ſubject be leſſe popular, and ſo leſſe too to ſome, or plauſible, I hope my Text will bee my ſecurity.

Explication of  
the latter clauſe

And doe my Prophets no harme.

[ Doe my Prophets no harme ] Prophetas dicit, &c. ( ſaith reve-

\* Prophetas  
dicit non ſolum  
quia Deus pro-

pius ſe illis preſecerat, ſed quia cœleſtem Dôctrinam fideliter propagarunt, Galv. ad locum.



rend Calvin upon the place) He calls them *Prophets*, not onely for their nearer communion with God, but for their faithfull spreading the knowledge of God, [My] *Prophets*, that is, those whom I have Commissioned to speake in my name. And this *Ratio nominis*, suting with all alike commissioned to the worlds end, makes the charge not peculiar to *Patriarchall*, but common to *Pastorall* *Prophets*, to the worlds end. And so the divine caveat here given to these Kings concerning these *Prophets* (as such) hath to me the force of an universall caution to all *Magistrates*, concerning all Gods *Prophets*. Doe these and all other *Prophets* of mine [no harm] that is, no *injury*. No exemption this, (no not for *Prophets*) from the power of the *Magistrate*, (if so, it would not stand with the *Παροιμία* *Jer. 13. 1.*) but from unjust suffering by, or under that power. And sure whereinssoever God will owne them for his *Prophets*, whatever they doe in discharge of their *Commission*, in that God will owne their wrongs.

The latter  
clause limited.

The Doctrine  
grounded.

I shall in the conclusion which I draw from these words, take my rise from the *Brothers* ground, who hath dispatcht the preceding part of the Text; who layes this supposition for me, that this Rebuke of God to *Kings*, holds forth the grand Interest of *Kings*, & *Kingdomes*. Now if it be true of the former branch, the connexion tells me it is so of the latter too. *Que Deus conjunxit*, &c. What God hath joyned, I hope no man will divide. Nor shall I: And therefore whatsoever Interest the Usage of *Saints* concerns; that the usage of *Prophets* concerns it as nearly, I shall first propound, then prove, then improve in this Proposition.

Doct.

Whatever bee the great and high Interests of *Kings*, *States*, and *Kingdomes*, on which their safety, or ruine most depends, there is none it concerns them more to look to, then the dealing well or ill with the *Prophets* of God.

Proved,

By comparison  
with the interest  
in reference  
to *Saints*.

In the proove of this point, whatever the aforesaid Author hath gleaned to strengthen his Interest, I might make use of to confirme this. 'Twill be an Argument that may perhaps conclude more then the Doctrine affirms, that if the greatest and most flourishing *Kingdomes*, have been broken by their ill using, or prospered by their well-using the *Saints* of God: If God.

God dealt with them, accordingly as they did with his *Saints*: much more may it be verified concerning the *usage* of *Prophets*, where such flourishing Kingdomes have had to doe with them. And if God be so tender of *Saints*, as *Saints*; sure, hee will bee more tender of those *Saints* that are *Prophets* too; seeing they have not only an *holinesse* of *Estate*, but an *holinesse* of *Office*, to endear them to him: in that God looks not on them only as his *Subjects*, but takes care of them likewise as his *Ambassadors*. Sure if the *King* of *England* will resolve on *Peace* or *Warre* with any *Nation*, according as they use any of his ordinary *Subjects*; hee will resolve more effectually according to the entertainment of his *Agents* and *Ambassadors*. So that whatsoever can be said concerning *Saints* in this case, concludes with double strength concerning *Prophets*.

But I need not be beholden to *Comparison* for the proove of a Truth so positively confirmed in the whole Scripture, there being nothing in which it speaks more fully then it doth to this Point. I shall (though not enough read to fill my Bosome with such *Collections*, yet) endeavour to fill my hand; and those I shall make use of, shall be so cleare, and convincing that I hope I shall be able to affirme (without an overvaluing my weake labour in this kinde) that these *gleanings* of *Ephraim* are not beneath the *vintage* of *Abiezer* (i. e.) that I have proved as much (at least) for the *Interest* of *Kings* and *Kingdomes* in reference to *Prophets*, as hath already been for that to *Saints*.

In the first place, will you have a word for this *Interest*? 2 *Chron.* 20. 20. and *Ier.* 20. 11. (compared) will acquaint you therewith. In the former of these, you shall find King *Jehoshaphat* encouraging, and directing his people, now ready to ioine issue with a numerous Army; (and you will conceive that at such a time, hee will minde them of that which most concerns them) And what is that? why? you have *Prophets*, that encourage you in Gods name, to confidence of successe, see how you use them, beware you doe not distrust them; *Beleeve his Prophets, and yee shall prosper*. In the last of these, you have *Ieremiab* the *Prophet* complaining of hard usage from his persecutors. They raised lyes upon him and watched *advantages* to defame him, but what collects he from this? see v. 11. my per-

1. From Scripture.

By positive expressions of Scripture to this effect.

persecutors shall be ashamed (therefore i. e. because they use a Prophet of God so) they shall not prosper. Thus then, the usage of the prophets of God hath a great influence upon the prospering, or not prospering of a people. And sure then, they have no greater Interest.

Will you have the Testimony of a Prophet concerning a Prophet? *Elijah* being now to be mounted to heaven in a fiery chariot, *Elisha* who saw how hee would be wanted, sends this Testimony concerning him, in a Sigh after him. *My father, My father, the Chariot of Israel, and the horsemen thereof.* 2. Kings 2. 12. And if you will have a Kings concerning *Elisha* himselfe, you shall see *Joash* giving the same Testimony of him ch. 13. 14.

The Expression implies it to bee the high engagement that lyes upon States and States-men, to looke to the keeping and protecting of their Prophets among them: There is nothing it more concerns Princes or people to looke to, then their Military provisions; (tis the security of a people) and these are Prophets. [Take &c.]

2. By Examples.

Will you have examples? scriptures are thronged with them in all the Historiall part. I shal instance first in Scripture Records of beaten Princes and Kingdomes; then I shall give you a briefe Epitome of the Scriptures ecclesiasticall History concerning it, and so conclude the confirmation by testimonies from the word.

Of Heathen Kings, Kingdomes, or both.

The first Prophet I finde taken notice of for his usage among Heathens is this *Abraham*. How God rebuked Kings for his sake, the places I have already quoted wil abundantly shew. And lett you should say this care was taken of him only as of a common Saint; God himselfe, when he declares how much *Abimelech* is concern'd in his usage, tells him he is a prophet, and shall pray for him. Gen. 20. 7. As if he should have said, thou dost not know whom thou now hast in thy power. Didst thou know what a Prophets prayers will doe with mee, thou wouldest restore this man his wife; thou would'st beware how thou used'st a Prophet. And truly the cause of a King, yea of a Kingdom may be such sometimes, that the prayers of Prophets may have a great influence on the turning of it either way. Witnesse *Moses* his often standing in the Gap: witnesse Gods stopping *Jeremiahs* mouth,

mouth, the last and saddest symptome of the peoples *total capti-*  
*vity*, Jer. 7. 16. 11. 14. And by the way ; I shall conclude the State  
of that Prince, and his Kingdome desperate, where I see the *Spi-*  
*rit* of prayer bound up in its Prophets ; and presage a growing  
*happinesse* towards it, when I find them enlarged in mediating for  
it unto God. Sure, that State is *blind* to its Interest, that hath  
provoked God, by abusing Prophets, to strike his Prophets  
*dumbe*.

But to goe on. The next Prophet among *Heathens* was *Mo-*  
*ses*, and hee was sent to *Pharaoh* to bring *Israel* out of *Egypt*.  
Now *Pharaohs* and *Ægypt*s Interest was double ; to use the *Pro-*  
*phet* well, and set the people free. *Pharaoh* now crosseth both  
these Interests ; *detaines* the people, and *abuseth* *Moses*. Now if  
we may balance these Interests, it may seem his usage of the *Pro-*  
*phet* did most concern him. For although after many plagues,  
God were pleased to destroy the first borne, & overthrow him  
and his Host in the red Sea, to set his people free ; yet he never  
writes his displeasure in such bloody characters, till the wretched  
King had driven *Moses* from his sight, and commanded him to  
see his face no more, and threatned him death if he did, *Exod.* 10.  
28. compared with the sequell.

Come we a little lower. *Jonah* is sent by God with a mes-  
sage of destruction to *Niniveh*, and the utmost respite hee was  
to give them was but forty dayes. One would have expected such  
an unwelcome messenger as he, should have rather found his  
death from them, then acceptance among them. But the wise King  
knew (though an *Heathen*) what concern'd him to doe. And  
to worke he goes. He entertaines the Prophet, and his message  
so well, that he commands a solemn Humiliation, and there-  
withall saves his City, which no other way could have rescued  
from ruine. That was the great Interest of that City, and that  
well looked too, kept out the destroyers.

[Take one word too concerning the *New-Testament* *Pro-*  
*phets*, and of how great concernment the usage of them was to  
those places where they came, let the great *Gospell* *Prophet* him-  
selfe testifie. It concernes them (saith he that was annoynted with  
the oyle of gladnesse above his fellows) as nearly, as it concerns them  
to well entreate God the Father, and my selfe. For (saith he)

*Who soever*

Whoever despiseth you, despiseth me, and whoever despiseth me, despiseth him that sent me. Sure then the usage of Gods Messengers is as great a point of State-Interest as any can be, to all, except those that think themselves then least losers, when they have lost their God.]

I shall give you only one example out of the New Testament upon this Head. John Baptift sent by God to prepare the way for Christ among the Jewes, begins to grow much in request with Herod, an Heathen Substitute, appointed by the Romans to govern them. Herod carries himselfe fairely a while towards Iohn Baptift, heares him gladly, and doth many things. And yet with those many good things, he had many evil too: Many filthy vices he was guilty of, but the holy Ghost takes notice of this above all the rest; That he put John in prison. The Text further tells us how his freeness to the King in meddling with his Herodias, rob'd him not only of his liberty, but his life. And a second reason why Herod slew him, Josephus saith, was for feare of the people, because they were ready to entertaine any new motion from one whose word had so great a sway with them<sup>a</sup>. And see how deare it cost him; the same Josephus saies, the Jewes lookt upon the victory that Aretas gained over him, and his Army, as caused thereby<sup>b</sup>. And how God met with him too in his Person, & with that Herodias that wooed him to so bloody an action, will appeare if wee consider what the Authors of the Centuries relate out of both Josephus and Eusebius. That whorish woman (how proper is the Scripture conjunction of those two qualities!\*) was no lesse imperious; and out of

her desire to command, envying Agrippa (her owne Brother) the honour of being a King, while her incestuous husband sate a staire lower, tempts him to a journey to Rome, to beg a Crown, and to compasse it more effectually, attends him thither. When he came thither, he found his plot spoiled by a prepared jealousy against him; and his ambitious preparations for Royalty, proved the inditement, and a sentence to perpetuall exile, was the judgement past against him by the Emperour. In which (because she had brought him to it) this Tempter was so kinde as to accompany him. And so (say the Centurians) Herod by complying with the motions of an ambitious Whore, stript of his goods,

Country,

α Δείους Ηρώ-  
δης τὸ ἐπὶ το-  
σούτῃ πῶθεν  
αὐτῷ τοῖς  
ἀνθρώποις μὴ  
ἐπὶ ἀποστάσει  
τινὶ φέρειν  
(παρὰ γὰρ  
ἐν ἡσασιν συμ-  
βυλῇ τῇ ἐκείνου  
πρώτωντες)  
πολὺ κρείττον  
ἤγεται πρὶν  
τί νεώτερον ἐξ  
αὐτοῦ γινώσθαι,  
προλαβὼν ἀνε-  
λεῖν Ibidem.

β Τίσι δὲ τῶν  
Ἰουδαίων ἐδόκει  
δορυῦναι τὸν τῷ  
Ηρώδῃ ἐρωτῶν  
ὅτι τὸ Θεῷ, καὶ  
μάλιστα δικαίως  
πινυμένῃ κατὰ  
ποινὴν Ἰωάννη  
τοῦ ἐπηκαλούμενου  
Βαπτιστῆ. Lib.  
Iud. Ant. 18.  
cap. 7.

\* Ezek. 16. 30.

Countrey, glory at once, dyed miserably with her in Gallia (c). Thus he that was afraid of John, and kill'd him out of a jealousie to secure his Command, thereby provoked God by a jealousie to out him of his Command.

Let us in the next place, take a view of the usage of Prophets within the Church. And in this you shall see how those Princes, or Kingdoms, have thrived; that have offended against this Interest. I shall (for methods sake) branch this view into particulars; in which you shall also see, when God thinks his Prophets injured; by his suiting such dealings of men towards them, with suitable dispensations of justice, upon the heads of those that so deal with them: and so I shall save the answering of that question, what it is to harm Prophets.

1. How they have sped that have harmed Prophets only by refusing to heare them; let Zach. 7. 9, 10, 11, 12, &c. be first called in to give Evidence. The Lord had sent to them (as himselfe saith) in his Spirit, by his Prophets, but they refused to hearken, & pulled away the shoulder; (it seems 'twas doctrine they were loath to beare) and stopped their eares. Nay, they resolv'd against hearing to any purpose, if they did heare; for they had before (by a wicked resolution of rejecting what they thought would not tickle them) made their hearts like an Adamant, that is, Sermon-prooffe, and conviction-prooffe, lest they should heare the Law. The Prophets were legall Preachers, and they would hear none of them; at least armed themselves with pride and prejudice, enough to render their labours ineffectuall upon them. But what great matter was this? Was it a businesse of so great concernment to them to heare, or not to heare, such men as pleased them no better? Yes, they had better they had heard them, for God paid them in their own coyne. Well (saith hee) they would not heare my Prophets, but I think I met with them; I remember there was a time when they called upon me to heare, & I was grown as deaf as they; They cryed, and I would not beare, vers. 13. I scattered them with a Whirl-wind among the Nations which they knew not, &c. vers. 14. I sent them where they had been as good to have been among deafe people as there, for they knew them not, and the land was desolate after them.

One testimony more to this particular. That which is in this

C

Chapter

*Hac ratione  
arrogantis me-  
reticula insti-  
gationibus ob-  
temperans He-  
rodes, cum ipsa  
bonis gloria ac  
patria exutus  
miserrime in  
Gallia vitam  
finiit. Cent.  
Magd. Cent. 1.  
lib. 2. c. 3.*

*2. Examples  
of those within  
the Church.  
Shewing the  
issue of crossing  
this Interest in  
harming Pro-  
phets.*

*1. Persons re-  
fusing only to  
hear them.*



Chapter History, is (Jer. 25. 3, 4.) *Propheſie. The Lord ſaith he to this people, bath ſent unto you all his Prophets, riſing early, and ſending them, but yee hearkned not, nor enclined your eare. And verſ. 9. 10, &c. you have part of that doom threatned, which you had in that of Zachariah, related.*

2. Preſcribing  
to Prophets.

2. Preſcribers to Prophets. See to this purpoſe, *Iſa. 30. 10. The Lord makes a ſad complaint of that people; they were a rebellious people, verſ. 9. But how doth it appear? They ſay to the Seers, ſee not; and to the Prophets, propheſie not unto us right things, ſpeake to us ſmooth things, propheſie deceits? Get yee out of the way, turne yee out of the path, &c. 'Tis very unlikely they would dare ſay ſo in down-right terms. No, it may be they ſaid no more but, pray Iſaiah, and the reſt of the Prophets doe not preach to us that which croſſeth us in our way; cannot you be contented to preach practical truths to us, and not trouble your ſelves with State-buſſneſſes? what doth it concerne you, if we goe down to Ægypt for ſecurity and aſſiſtance? But you ſee how God interprets them, 'tis ſaith hee, a bidding the Seers not to ſee, &c.*

But what great matter is this? What matter of moment or concernment in giving the Prophets a preparatory leſſon of our owne? We hope all this is no harme to the Prophets, nor danger to us. See whether God thinke ſo too, *verſ. 13, 14. Indeed? (ſaith God) are you ſworn ſo great with pride, that you muſt give Inſtructions to my Ambaſſadours? yea, and you ſhall ſwell bigger yet, and that till you breake into minurula fruſtula; ſuch ſherds as are uſefull for nothing, no not to take fire from the hearth, or water from the Pit.*

3. Deriding  
Prophets.

Prov. 10. 23.  
26. 29.

3. Deriders of Prophets, 2 Chron. 36. 16. This it ſeemes that people were very well verſed in. But what is all that! if a people make themſelves merry, and pleaſe themſelves a little with jeſting at Prophets? Indeed Solomon tells us 'tis a ſport to a foole to do miſchiefe, and there is a mad man that throwes about fire-brands, arrowes, and death; and yet cries, *Am I not in ſport?* But theſe mad men think not they jeere and ſport themſelves out of their bouſes, and eſtates by this mirth. Yet they doe ſo. For though they be in jeſt, God is in earneſt with them. They never left ſcoffing at Prophets till they had brought wrath (*viz.*) in the Captivity, upon themſelves without remedie, ſaith the ſequell of the



the verse. 'Tis a deare jesting that costs a Kingdom all its mirth for ever after.

4. *Permitters, or encouragers of false Prophets.* The great Patron of false Prophets in scripture, was *Ahab*. A poore Prophet of the Lord could not looke abroad, but hee was charged, and persecuted as a *troubler of Israel*. The false Prophets swarmed, no lesse then 450, *Ahabs*, 400, *Iezebels* Chaplaines. 1. *K.* 18. 19. And when the King consults concerning war with *Ramoth-Gilead*, one *Micaiah* could not be heard, because hee did not please his Majesty: but the false prophets were his great Oracles. But how God fitted him, and his Army, 1. *Kings*. 22. will fully declare. But I will speake more to it anon.

4. Permitting  
or encouraging  
false Prophets.

The Prophet *Jeremiah* much insists upon this particular. Chap. 14. Hee tells us of some of them of whom God himselfe, v. 12. witnesseth they *spake lies in his name*; but what becomes of them? by sword, and famine they shall be consumed. v. 13. But what doth this concerne the Kingdom, or Nation? see. v. 16. And the people to whom they prophecy, shall be cast out in the streets of *Ierusalem*, because of the famine, and the sword &c. for I will powr their wickednesse upon them.

Chap. 23. (almost throughout) God complains of Prophets that sent themselves, and yet they would ape the true Prophets, and cry the Burthen of the Lord &c. and this was grown Epidemicall, v. 34. *Priests, and people, and Propbets exercise their gifts promiscuously*; see how God takes this at their hands, and the Toleration of it at the States: Not onely they, but the City are threatned ruine for it. v. 39. All rankes of men were out of the order in which God had placed them; they had turned Gods institutions up and downe, and God would turne them up and downe for it. God takes it as an high affront, whe they did themselves, or suffered others, to wrong his Husbandmen so far, as to lay Common what hee himselfe had inclosed.

5. *Threatners of Prophets* 2. *Chro.* 25. 15. *Amaziah* a wicked King had gained a victory over the *Edomites*, to the losse of his Religion. Hee tooke the enemies captive, and yeilded himselfe Captive to their Idols. God sends a Prophet to him, and pleads the case with him, shewes him how unreasonable tis to expect

5. Threatning  
Prophets.

safety from those Gods that were now his Prisoners. And how doth he entertain the Prophet? with a check, [*Art thou of the Kings Counsell*] and a threat; [*Forbeare, why shouldst thou be smitten?*] Here was no harme yet; but a threatening onely; and is that so much?

But how doth God take it? see in the Prophets reply, and the sequell of the story. The Prophet seeing him so carelesse of his great Interest, askes no farther evidence, or Prognostick of his suddain ruine, and therefore is bold to tell him, *I know that God hath purposed [Orig. counselled] to destroy thee, because thou hast not barked to my counsell.* And a little after, the foolish man stirres the coales that set him and his Kingdome on fire, in provoking Joash King of Israel, v. 15, 16, 17, 22, 23. &c. He had better to have taken Counsell from God by his Prophet, then have provoked God to take Counsell against him.

6. Silencing  
Prophets.

6. Silencers of Prophets, Amos 7. It was in the dayes of Jeroboam the sonne of Joash (a wicked King, as you may see 2 Kings 14. 24.) when this Prophet prophesied. The matter of his Prophesie was the captivity of Israel: Amaziab, Priest of Bethel takes him up for it, and accuseth him highly for sedition, unto the King, v. 10. 12. And (very likely by the command of the King) forbids him to preach any more in Bethel. This indeed is an usage something to the purpose. God saith, *Speak; Amaziab saith, Speak not.* And what saith God now to Amaziab? see his doom, v. 17. *Thy wife shall be an harlot in the City, & thy sons, and thy daughters shall fall by the sword, &c.* And what is the Kingdome concerned in it? their share is no lesse then to be captives forth of their land. Thou, saith Amos, bidst me goe forth of the Court, and prophesie: if I goe forth to prophesie, and must not prophesie here, God shall send more after me: Israel shall go forth 100 out of their Land. And not many years after in Pekah's time, (the throne having scarce been warmed by any King of four, except Menahem) this Prophesie was in part fulfilled, 2 Kings 15. 29. and perfectly in his successour, Hosheas time, chap. 16. 6. 18, &c. And as for Jeroboam, although the History doe not tell us how he dyed, yet the Prophesie doth, in that Amos 7. and his seed were dispossessed of the Throne; onely Zechariah, (because the fourth from Jehu; to whose seed God had promised

fed a succession for foure generations, as it appeares Chapt. 10. 30. and 15. 12.) was permitted to hold the Scepter six moneths, as appeares, verse 8. chap. 15.

Next, that you may see 'twas not onely *Amaziab's* usage of *Amos*, that brought, (though it hastned) the peoples Captivity: You shall see this judgement is threatned for the olde skore too.

—*Manet altâ mente repostum.* God forgets not how they used his Prophets in all ages, even from the dayes of Egypt: and now they shall pay for it with a witnesse, Chapter 2. 12, 13, 14, 15, 16. I raised up of your sonnes for Prophets, and of your young men for Nazarites, verse 11. Yee commanded the Prophets, Prophecie not, verse 12. Behold I am pressed with you, &c. 13. How God feeses Prophets wrongs! Therefore the slight shall perish from the swift, and the strong shall not strengthen himselfe, nor the mighty deliver himselfe, verse 14. nor Bow-man, nor rider, verse 15. nor the strong of heart, verse 16. This likewise was fulfilled in the captivity of the Tribes before mentioned.

7. Imprisoners of Prophets. And now I must look back once more upon *Abab*. It was not enough for that wicked and wretched King to encourage and maintaine false Prophets to affront *Micaiah*; to refuse to beare him out of prejudice: but when good *Jehoshaphat* had prevailed to have him advised with, and he had declared the minde of God to him, he suffers a false Prophet to smite him, and claps him up for his plain dealing, 1 Kings 22. 27. Now what became of this *Abab*? God meets with him at last; *Micaiah* tells him, if he came home in peace, God had not spoken by him, verse 28. No! (thinks *Abab*) I will try that once; I will see if I cannot prove this Prophet a lyer. He shifts his habit, changeeth cloathes with *Jehoshaphat*, and thereby diverts the greatest force of the battell upon *Jehoshaphat*, mistaken for the King of Israel. But *Abab* is not safe, though he be secure in his disguise, and Armour upon that. A certaine man must draw a Bow at a venture, and shoot, and the Arrow must light on none of all the Army but *Abab*, and on no other place about *Abab's* body, but directly between the joynts of his Armour, verse 34. and the wound must be mortall too: and thus for imprisoning his Prophet God brought him to execution; and his Army after a long conflict were faine to retreat, verse 36. Once

more. The *Holy Ghost* tells us, 2 Chron. 36. 16. that the *Jewes* did not onely mock, but *misuse* the Prophets of God, till they brought upon them a remediless captivity. Now among all the Prophets usages that hastned this calamity, it is more then probable, that the *imprisoning* *Jeremiab* by the Princes did *posse* it forward; and God ( 'tis likely enough) gave up the City to deliver a Prophet: for when the store of bread was spent in the City, and *Jeremiab* likely to starve, (as *Jerem.* 38. 9.) the City holds not out long after, and *Jeremiab* is preserved by the entering Enemy, chap. 39. 11.

8. Murthering  
Prophets.

8. Lastly, *Murderers of Prophets*. This was a sinne ordinary with the *Jewes*; and for this *Christ* bemoanes them, *Matth.* 23. 37. O *Jerusalem*, *Jerusalem*, thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children as an henne, &c. (that is, I by my Prophets, and by my selfe would, if thou hadst knowne thy Interest, and taken that Protection by receiving, and obeying us) but thou (foolish people) art an enemy, and ever hast beene, to thy Interest in this great particular; 'tis that, at which thy hand is unhappily in, to kill Prophets. And this he makes good in another place, where prophesying of his owne death, he tells his Disciples, that *Jerusalem* is so fleshed with killing Prophets, that a Prophet cannot perish out of *Jerusalem*, *Luke* 13. 33. But the cry of blood is loud; and the cry of Prophets blood, of all other, most clamorous. *Christ* therefore presageth so certaine a ruine to *Jerusalem* for killing Gods Messengers, that he pronounceth it as past. Verily your house [is] left unto you desolate. This sinne you are so given to, (when by killing mee, and persecuting my Apostles, you shall have filled up the measure of the sinnes of your Prophet-murthering Ancestors, and your owne) shall bring the *Romans* to your houses, and they shall leave *Jerusalem* a company of desolate Walls in it, shall make a wilderness (so the \* word signifies) of your houses, (i. e.) either of your particular habitations, or your glorious Temple; of which (as he elsewhere saith) There shall not one stone bee left upon another.

\* ἔρημος.

How these *Jewes* hastned this destruction to themselves by putting to death *Christ* himself, & persecuting his Apostles, the  
Sermon

Sermon I have already quoted makes good abundantly. I shall take no more notice of it here, then to observe, that (as God prophecying concerning their opposing *Christ*, *Pf. 2.* takes notice mainly of their spight against him as *Gods Anointed*, so) he was mainly opposed under his Offices of *Unction*; as a *King*, by *Herod*, as a *Prophet*, by high-Priests, Scribes, and Pharisees: who mainly consult to ruine him, because they saw him so followed, as *John 12. 19.* (which seemes to me to be the ground of that consultation related againe which they took, *chap. 11. 47.*) upon which *verse 53.* they are said to plot his death.

And as for the Apostles, the maine ground of their spleene to them, (which was murder too in their intentions, and Gods account) was, *their teaching in his Name*, as they confesse *Acts 4.* so that Christ and his Apostles had their share in the Jewes malice, and persecution, as *Prophets*, as well as *Saints*; and how this bloud of former Prophets, and these did sticke upon the skirts of that Nation, and how God tooke it, and what became of that bloody people, the Apostle *Paul* prophecieth, and *Eclesiasticall* stories relate. The former tells us not onely the thing, but brings this as the cause to put all out of doubt, *1 Thess. 2. 15, 16.* where speaking of the Jewes, he tells us, that they, in killing the Lord *Jesus*, murdering their owne Prophets, persecuting him, and his fellow-Apostles, and forbidding them to preach to the Gentiles, filled up their sinnes. (It referres to the afore-cited speech of Christ, where he bids them fill up the measure of their Fathers, viz. those that killed Prophets, by crucifying him, and thus persecuting his Apostles.) And wrath was come upon them to the utmost, *eis telos*, [to the end] i. e. a finall wrath, a wrath that should sweep the Nation quite away, and make a cleane riddance of them. And as Christ prophecying of that destruction of the Jewes by the Romans speaks of it as past, for greater certainty: so 'tis remarkable the Apostle doth. And whether these Prophecies were true or no, History tells us abundantly, to which (for brevities sake) I referre you.

Now to draw all this prooffe to an head, in one grand Syllogisme, thus.

That which being well looked unto, will advance the prosperity, bee the Chariots and Horse-men, keep out the Destroyers.

stroyers of Princes and People; and which crossed or neglected unfeats great ones, makes God consult to destroy them, brings a sword upon them, puts God upon the expence of extraordinary Providences, to ruine them, will hinder the prosperity of a people, makes them despisers of God and Christ, stops Gods eares to them when they pray, scatters them with a Whirle-winde, breaks them into smallest, and most uselesse sheards, brings remedlesse wrath upon them, sends them out of their land, takes off the flight from the swift, strength from the strong, deliverance from the mighty, makes their houses desolate, fills up their sinnes, and brings wrath upon them to the utmost; that is the great *Interest* of Princes and Kingdoms, then which they have no greater.

But the usage of the Prophets of God well or ill is influentiall upon Kings and Kingdomes in all these particulars. *Ergo*, 'tis as great an *Interest* as any unto them.

2 Prooffe by  
Reasons.  
1. From Gods  
Interest in the  
Prophets.

R. 1. Out of many *Reas.* which might be brought, I shal bring onely three. 1. The first relates unto God himselfe, and so is drawne from Gods *Interest* in the *Prophets*. And herein indeed, is the maine *Emphasis* of the charge in the Text, *Doe [my] Prophets no harme*. I have already shewed you wherein Gods *Interest* in Prophets appeares to be greater then in single Saints, I shall here onely make use of that truth againe as *Argumentative* to prove the *Interest* of which the Doctrine speaks. Let us suppose a mighty Monarch, that hath millions of armed men to command at an hour's warning, to revenge any injury, or affront done to him; sending *Ambassadours* to some petty *Principality*, his next neighbours, (not onely *professed enemies* to him, but *Rebells* against him) and entreating them to lay down *Armes*, to be ruled by his *Lawes*, and enjoy the *priviledges* of his *Subjects*; especially when it lyes in his power to take away, and cut off, not onely their *Provisions* for *Warre*; but their *lives* also every moment. What now would you conclude to be that poore *bandfulls* maine *Interest*? Would it not bee, to entertaine those *Ambassadours* courteously, receive their *Message* readily? and would they not offend against their maine *Interest*, if they should deny those *Ambassadors* *Audience*; if they should prescribe to them what to say; if they should deride them



them, and suffer every *factious, anarchicall tumultuous spirit* to write, and print, and preach Libells, and invectives against them; if they should allow some of their owne, (that doe not understand so much as the language in which that *Kings Articles* for Accommodation and Instructions for his Ambassadors are written) to stand up and tell those Ambassadors, they know their Masters minde better then they, that they teach the people lyes, &c. If they hereupon should threaten, silence, imprison, put to death these Ambassadors, would they not provoke this Monarch to pluck them up, root and branch, to leave their houses desolate, and fill them with wrath and vengeance to the uttermost? I need not apply so plaine a Parable. Look into *Matth. 21. 33, &c. and 22. 23, &c.* and (change onely the message of Invitation to the wedding in this, and that for fruit from the Vineyard in that place into this concerning which I speake a Treaty of Peace) what Christ intends in them to the Jewes, may be properly applied to all Nations of Gentiles, to the end of the world, and may warn them to beware how they slight Gods Ambassadors; and looke upon Oxen, and Farnes, and Merchandise, private Interests, when God calls upon them for acknowledgements to his Sonne; how they think the crushing and taking Gods Messengers out of the way, will make them the *Dominii fac-totum*, the absolute Masters of Gods Inheritance.

R. 2. In regard of the Interest those Prophets have in God himselfe. They have his engagement upon his honour, that he will take their wrongs as his owne, that he will interpret despising them to be despising him; that he will confirme the word of his servants, and performe the counsell of his Messengers, *Isa. 44. 26.* that he hath solemnly bound himselfe to binde that in heaven by his Ratification, which they (take it either for abinding of Doctrine, or of Censure, seeing these Scepticall dayes will needs question the union of both keyes in the same hand) shal binde on earth by their Declaration according to their Commission from him.

Thence also, what God threatens a people to doe by his Prophets, they are said to doe, as *Jer. 1. 10.* where God sets his Prophet over kingdoms to root out, and pull downe, and destroy, and throw downe, and build, and plant, i. e. to pronounce that doome against a people, which he intended to bring upon them.

D

And

2. From the Prophets Interest in God.

*Matth. 10*



2 Cor. 10. 6.

Rom. 11. 2.

3. From the Interests which people and Prophets have respectively each in the other.

And the Apostle Paul tells us of a power, which he had not only to throw downe imaginations, and every high thing that exalteth it selfe against the Knowledge of God, (viz.) that of his preaching: But a power, which he had also in readinesse to revenge all disobedience. Which power, if it be not a power of Church-censure, derived from Matthew 8. 18. (as some of the best Interpreters expound it) must needs bee a power of engaging GODS wrath against, and to the ruine of such disobedient ones. And truly, by the way, the cryes of persecuted Prophets are loud ones; for my part, I should be loath any Nation or State, to which I wish well, should force Gods Prophets to goe to him, and complaine of their usage, and put him to it upon his engagement to right them; and (as the Scripture saith *Elijah* did) make Intercession against them.

R. 3. The third Reason is drawne from the People themselves, and the relation Prophets beare to them. The People are the sheep, the Prophets are their shepheards, their Pastours: Sure the Flocke is as highly concerned in having, and keeping a faithfull Shepheard as in any thing that can be imagined.

They are their Watchmen. A people have no greater interest in the time of war, or danger, then to look to their Guards, and encourage their Watchmen.

They are their lights, burning and shining lights. In a dark night, in a dangerous way, what concerns a Traveller more then to look to his light, to keep it in, and preserve it cleare? They are their Salt, and there are putrifying dayes, corrupting times: Seducers, Children that are corrupters, like *Flesh-flies*, swarme every where in the hot season of Contention, and endeavour to taint the sweetest natures, most tender hearts, and most pretious Spirits. Sure, 'tis the Magistrates (the good House-keepers) speciall Interest to get as much of this Salt as may be, to preserve them from tainting; and to keep this Salt charily when they have it. There are divers other names of Relation in Scriptures that import as much, as *Fathers*, *Stewards*, *Guides*, &c. But I think the Point abundantly proved; To improve it to you in Application is my next worke.

And in this I shall addresse my selfe to all those that would pursue

pursue Englands great Interest sincerely, beseeching them that they will look to this, one of the greatest *branches*, and of the *top-boughes* of it, the usage of Gods Prophets among them. Beloved, there are many Interests this day *started* and *pursued* with a great deale of earnestnesse, & it were well for the Peace and Union of these Kingdomes, if some of them had been as the untimely birth of a woman that never sees the Sun; at least that they had never been taken up to those uses to which the Sons of *division* now *employ* them.

Applied by Exhortation to all to looke to this Interest. Among so many Interests pursued.

By the way, whosoever he was since our mutuall Covenant, first named an *English Interest*, in opposition to that of our neighbour Nations, it had been happy for both Nations in my judgement, if the knees had not prevented him, and the breasts had never given him suck; and truly (for my part,) I have so much Covenant-zeale yet glowing in my breast, that did I know him, I should think my self bound to discover, & bring him to condigne punishment, as an Incendiary, Malignant, and evill Instrument, endeavouring to divide one Kingdome from another, contrary to the solemn League and Covenant. But among all these Interests, let me exhort you to look to this piece of the highest Interest of all Kingdomes, and all these Kingdomes, which I have all this while insisted upon.

Some destructive, because dividing.

Beloved it is a subject that a man would have thought for some yeares since he should never have lived to see. But we are unexpectedly cast into such times, in which we had need contend earnestly for every title of the ancient Gospell, and when Truth it selfe, and Christ suffers the Dispensers of Christs truth cannot expect to be exempted. How shall those men spare the Messengers of Jesus Christ, that exalt themselves against Christ him selfe? The Disciple is not above his Master, nor the servant above his Lord, saith that Lord and Master, whose servants it is our honour to be. Now seeing there is a necessity laid upon the Prophets of Christ to plead their owne cause: Brethren, beare with me if I lay out a few sands upon that service, and sacrifice a few words to the expected censure, prejudice, and misinterpretation of this Anti-ministeriall generation. Me thinks 'tis a sad thing Brethren, that those Messengers of good tidings, and Ambassadors of peace, who not many yeares agoe you re-  
D 2

Need to press this Interest.

This Interest was not so slighted formerly.

renced

'Tis now.

Aug. cant. Cref.  
Gram. lib. 3.  
Quid responde-  
re possent non  
invenientes, so-  
lito crebrius, &  
audacius Cir-  
cumcellionum  
violentiis tur-  
bisq; furenti-  
bus nos a prædi-  
canda Catho-  
licâ veritate  
suas fallaciâ  
convincendâ  
deterrere cœ-  
perunt.

\* feared it may  
be more.  
b The preten-  
ces for it.

c Examined,  
and some reall  
grounds disco-  
vered.

renced as *Angels of God*, nay even received as *Jesus Christ him-  
self*, of whom every one was no lesse then a *Samson* & *Diana*  
newly dropt from heaven in your eyes, are now become the off-  
scouring of all things, *Antichristian Priests*, and I know not what  
else the tongues of *Sectaries* will create them: That among all  
those that complaine of persecution, the Ministers of the Gospel  
only, though they most are, yet are scarce thought capable of be-  
ing persecuted: That among so many Pleas for Toleration of e-  
very thing, the Ministeriall calling is only esteemed intolerable:  
That every scurrilous Pamphleter dares make bold with our cal-  
ling, and Persons in Print, and proclaime to the world (to the  
disgrace of our Church & Nation) this news, that in England,  
in London, the rarest Ministry in the Christian world, is perse-  
cuted without controule by the pens of such mercenary Scriblers,  
that in divers places in the Kingdome, a godly Minister (ex-  
cept he can besoo much sheep himself, as to let his flock be worried  
before his eyes, and say, or do nothing) can scarce preach with-  
out tumults, or come abroad without threatenings; that wee have  
reason enough to feare such usage from some of those sticklers  
for confusion in our times, as the Father complaines of in his,  
viz. That when they know not how to answer us, they will terrifie or  
knocke us out of our Arguments, when, (which God forbid) their  
party is so far Master of the power of the Kingdome as to dare at-  
tempt it. And for my part, if they come once to that passe, I shal  
be sorry to take the liberty of Conscience they will then give me,  
who now plead most for it themselves.

And I pray what is the cause of all this? Truly they will tel  
us, they feare we will grow too high. And why is this feared? be-  
cause we would faine have Church-power dispenced, as it was in  
its first institution, before there were Christian Magistrates. Be-  
cause we would faine keep<sup>c</sup> our Fatherly bowels, and not be forced  
to use our people, as the wicked Monke did King John, to  
give them poyson in a Sacrament, because wee desire to have the  
power of Stewards (as we are) in the house of God, to see that  
none but our Masters Family dyet at our Masters Table. And I feare  
in this particular, he that feares a godly Minister would bee so  
high as to shut him out if he had such a power allowed him, hath  
cause to suspect himselfe an Alien or a Dogge, not fit for that Ta-  
ble;

ble; and I am confident if some of the maine *Whisperers* of this jealousie had windows in their breasts, it would be found, their maine feare is, either that they shall be rejected as too bad, or else be enforced to become too good. It may be too our maintenance troubles others, who would be contented to share stakes with us, to bring us lower. But me thinks they might remember how they sped that said in another case; *Let us kill the beir that the Inheritance may be ours.* It may be others think the people will never be brought to worship the Calves in Dan and Bethel, to relish illiterate, and mechanicke Preachers; and the lowest of the people will never passe for Priests, till the Priests (as they call them) be made the lowest of the people. And it may be another sort would faine bring the Ordinances of the Gospell to the judgement of their Law-benches, where they would make a shift to fet us by the eares, and make us fee for our Sacraments, as they do for our estates.

I beseech you consider, (especially you in whose hands it is, This Interest to encourage us, or to persecute us by a law) God calls to you pressed mainly this day, and this charge is yours, *Do my Prophets no harme.* I upon Parliament dare not think you wil vote us or enact us into a suffering condition members. for preaching to you, or praying for you. But however, I beseech you beware how you come under being interpreted to doe so, by not forbidding them that would crush us, and to their power do <sup>a</sup>. I do not readily remember any but wicked Princes <sup>b</sup> (that Scripture records) that suffered good Prophets to be abused before their faces. Let me tell you freely, the people are gone as far in harming Prophets, as they dare goe without you. Some will not beare them, except they may prescribe to them. The sheep (as the Father observes it, was an absurdity of his time) feede their Shepheards. Every one that hath the gift of Arrogance and Ignorance enough (contrary to an Ordinance of your own) takes a liberty of lawlesse prophesying, and by that practice (to all whose eyes a love of Anarchy hath not blinded) prophesies the ruine of this flourishing Church & State, except your care timely prevent it. And what scorn is everywhere cast by Sectaries of all sorts not only upon all the Ministry of this Kingdom in generall, but upon an Assembly, in w<sup>ch</sup> there is as much learning, bolinesse, & gravity, as ever Europe (I think) could shew in a like number

<sup>a</sup> Qui non vetat peccare, cum possit iuber  
<sup>b</sup> Ahab. Jer<sup>o</sup> boam, Zedek<sup>i</sup>ah.  
N<sup>ar</sup>.  
ῥὰ πρὸς τὰς  
ἐκκλησίας τὰς  
ἐκείνας.

Vid: Gangren.  
2<sup>d</sup>. part 1 edit: na.  
page 155. 156.

of men; and which sit by your *Authority*, and therefore in equity ought to have your *protection*; you need goe no farther for enquiry, then the late *wholsome* discovery of the *poysen* of *Aspes* under the *lips* of many of them, in the *historicall* part of *Gangrene*. What *threatning* speeches have proceeded from some of them, (the true Image of their *bloudy thoughts*) are they not written in the *Records* of him to whom *vengeance* belongeth? The all-seeing God knows, what *arrows* and *swords* they continually *speake*, against the *Prophets* of the most High: and we make no question will one day *retort* them into their own breasts.

Thus far they goe, and farther they would proceed, no question, (or else they strangely degenerate from their *Grandfires* of *Munster*) if you would but sleep a little, and let them play the *Kings* a while without *controule*. But God forbid that they should ever proceed so far as to *perswade* you to *enable*, or *suffer* them to *act* what they have in their *thoughts*, against those without whom, neither they, nor your selves, had ever had the common enemy at such a *list*, as (God be blessed) you now have. I beseech you pardon me this *Character*, and (seeing 'tis a *plausible Argument*, which you have more then once bin urged withall for favour to the *rabble* of all sorts of *Sectaries*, to minde you of the good such and such have done for you and the *Kingdome*,) give me leave a little to reflect upon the *advantages*, which by the means of the *Ministry* the Lord hath brought to the great worke.

I shall say no more, but this. That the people offered themselves so *willingly* to your assistance, that they contributed their estates so *liberally*, that they have adventured their *lives* so *valiantly*, that they have borne the *length*, and chances of *Warre* so *patiently*, adhered to you so *constantly*, that the *City* hath assisted so *cordially*, that our *Brethren* came to our assistance so *readily*, nay (let me add) that your *owne hearts* have been kept up so *resolutely*; the main meanes under God, (I dare say) hath been the concurrence of the *faithfull Prophets* of God with you, in this worke. Far from my breast be the thought that they shall ever have cause to say with their Saviour: For which of these good works do you stone us? Nay, I hope that you will one day stop those *blacke mouths* that raile at them, and *punish* those that *despighfully* use them.

I beseech

I beseech you that you will make some exemplary for railing at our Calling ; and therein vindicate an Ordinance of your own ; (a) see your own Ordinance put in execution , for the securing of our Pulpits from the surprizall of every insolent mechanick; help us against the evil spirits of these days, that steale from us (as Austin complaines) our new-borne children, ere they can goe alone, and for the service of their own bellies, make merchandize of their soules. (b) Helpe us against those seeds-men of the evill one that creepe into houses, and sow tares, where 'tis not in our power (though never so watchfull) to prevent them. Suppress those set private meetings , in which these Jeroboams Priests vent their Mystery of Iniquity: and which they in divers places of this Kingdome altogether against the mind, and without the knowledge, and privity of the Pastors, and at the time of publique Ordinances, frequent, and maintaine. Consider I pray you what the Father saith in a like case; desiring the Magistrate to suppress Apollinarius his meetings. Hee positively affirms that if they permitted such Schooles of Errours, against their judgment, ( for what ever ends of policy) it were in effect to proclaim their tenets orthodox, yea more orthodox then their own <sup>a</sup> ; and either they mu't know their errors, and permit them, or thinke them truths, and not embrace them; either of which I know not how a good Conscience can brooke. It is a matter of great moment (saith Nazianzen) to restrain men from murther, and punish for adultery, but 'tis more to make lawes for the spreading and preserving Religion, to bl:esse a people with sound doctrine. Truly (as he goes on) the words of a Minister are not able to do so much, in contesting for fundamentall truths [even for the holy Trinity it selfe, as he instances in that place] as the commands of the Magistrate; if hee by authority stop the mouths of those that are sicke of such bereticall infection, if he helps those that are persecuted by them, if he restraine the murderers of soules, and keep poor soules from being murdered <sup>b</sup>, his interposing may likely be a meanes effectuall, and power'ull to that purpose. But especially look to it that there may bee no cause given from any carriage of any of you, to make faithfull Ministers thinke, plaine truth will not bee as welcome to Westminster now as heretofore, considering that you have so much

<sup>a</sup> The Ordinance for ordination as fier quoted. <sup>b</sup> Christianos quos maxime Christi nomine seducunt, jam per ipsius Christi Evangelium natos inveniunt & faciunt illos divitias suas.

Aug. 13. Contr. Mani.

a Οὐδὲν ἐπε-  
στειν ἢ ἀλη-  
θεστερον τῆς κατ'  
ἡμᾶς δογμα-  
τος τοῦ κυρίου

Naz. Orat. 45.

b Naz. Orat. 31.

καὶ αὐτὸν ἐπι-  
στειν καὶ μοι καὶ  
κατασκευάζει

infra.

ἐποστειν τὸ ἐμὸς  
λόγος τοῦ κυρίου

τοῦ κυρίου

καὶ τῆς ἀγίας

τριάδος,

ὅσον τὸ αἰ-  
σῶμα: ἐάν

ἐπισκοπῆς τὴς  
καλῶς ἐχούσας,

ἐάν βουθῆς τῶν  
δικαιούντων,

ἐάν τὸς φονευ-  
τὸς ἐπὶ τῆς

ἐάν καλῶς τὸ  
φονευέσθαι λέ-

γὼ δὲ ἐκ τῶν  
καλῶν ἐκ τῶν

καὶ τῶν φονευ-  
μένων. Naz. Orat. 31.

cause



cause to thanke God, that in this great worke you have had so many plaine dealing Preachers about you, who have beene instrumentall to keepe up your spirits in the lowest times, & have continually advised you to those wayes which God hath blessed with so much successe, especially in the point of the Covenant, in the quarrell whereof you have ever since the day you tooke it (for the most part, constantly) prospered; and considering too, that some that have Printed seditious, and traiterous Libels against you, are yet (as to any publike notice) unpunished, one of them though questioned and in trouble, got too easily off.

Consider I beseech you, God hath now wonderfully prospered you, and your Cause: Sure, there is no man will be so wicked as to persecute his Ministers in token of thankfulnessse to him. If there be, let him consider what God saith to his own people, when they bragged, God had delivered them to do all manner of abominations, Jer. 7. 10. 12. 14, 15, 16. Neither will any (I hope) be so unmindefull of his Covenant (however some equivocate in it grossely) as to tolerate those who must needs (according to their Hereticall and Schismaticall Principles) out of mistaken conscience persecute Ministers (as Christ saith some should his Disciples) and think they therein do God service. What successe God hath given an handfull of them (among many thousands of otherwise minded) in the Army, I hope shall be no stronger plea for an Antiministeriall, and hereticall, then it is for the scandalous and profane party; with which these, and all Armies (especially among the ordinary souldiers) must needs abound, & who have had as large band too in their successes.

I am sure, by the Covenant you may as lawfully suffer both, as either. I know there are those here in this City, that would faine take an Argument from the successes that God hath given to his owne cause, in the hands of differently affected persons, to set God in the head of an heterogeneous body, made up of as differing members, as Nebuchadnezzars Image was of differing metalls, I meane a party made up of all kinds of Sectaries. I hope they will consider how the Cavalliers sped, when upon their successes, they blasphemously vaunted, that God was turned Cavalier; and thereby be perswaded to beware, how they (as blasphemously)

Vide Master  
Burroughs  
Lecturum. p. 130.



phemously) thinke, he is now turned Sectary.

Honourable Patriots give mee pardon for this digression in point of Method, I aske none in point of matter. Nor indeed is it so altogether improper here. I am fully convinced, it concerns you as nearly as the Text concerns you; seeing you cannot harme Prophets more, then by making the persecution of them *legall*; which you must needs do, if you make a Law to tolerate those wayes, whose principles necessarily involve it.

I speake not for idle, ignominious, or scandalous Ministers that are called Ministers in opprobrium Ministerii, such as drive the bloody trade of damning soules. Away to the dunghill with such unsavory salt. They may be employed any where cheaper to the State that employes them, then in the Pulpit. Let their lot be so much the heavier, by how much they should have beene better then they are, seeing they are so much the worse, (as Salvian saith in another case) because they are no better, who should have been better. (I could wish they had not too many Patrons among those, who thinke the continuing them, will so corrupt our government, as to make a greater resort to their separated Congregations.) I thinke I speake the thoughts of all the godly Ministers in the land, they will be so far from charging you with barming Prophets for punishing, and putting out these, that they will thinke no action of yours will do them more right, then freeing them from such botches of that honourable calling.

*Et deteriores sunt, quia meliores non sunt, qui meliores esse debuerunt. Salu.*

Those I plead for, are the faithful, Orthodox, able, and conscientious Pastors. Use them well, as you love yourselves, and the Kingdome, which I am confident (if they perish from the Land) will not long survive them.

And now a word to you of the City, and all that feare God, and heare me this day. The Lord be blessed, you have (for the most considerable part of you) been the shields and bucklers of the Prophets. And be you so still. My Text hath a charge for you too. I hope you see how the Prophets Interest and yours are intertwined each within the other. You cannot but know how soon Munsters calamity followed the persecution of of its Ministers. You know how a community of prophesying there ushered in a community of estates, and plurality of Wives: and when their new-come Prophets had altogether expelled, or infected

<sup>a</sup> *Sleid. lib. 5.*  
*Com. Huc scil.*  
*Alferum ubi*  
*emigravit*  
*rescepit doce-*  
*rum primum non*  
*olum adversus*  
*pontificem Ro-*  
*manum, sed ip-*  
*sum quoque*  
*Lutherum; ut*  
*triusque doctri-*  
*nam esse vitio-*  
*sam & impu-*  
*ram, &c.*

<sup>b</sup> *Id lib. 10.*  
*Com. Luthe-*  
*rum etiam &*  
*Pontificem Ro-*  
*manum aiunt*  
*esse falsos Pro-*  
*phetas. Luthe-*  
*rum tamen al-*  
*tero deterio-*  
*rem.*

<sup>c</sup> But it is no  
 marvaile that  
 when men grow  
 into Sects such  
 things happen,

especially when the Reformation of an abuse is denied in an orderly Synodical way. [ In which yet (referring to Munster) Master Tombes to excuse the Anabaptists, without Authority, crosseth the History that Sleyden tells us, l. 10. that before the Magistrates of Munster expelled them, by a Decree they allowed them a dispute before them with the Ministers, which as the place would permit was an orderly Synodical way; and afterwards offered them another, before learned and able Moderators, which Roiman refused ] and the persons that seek it declaimed against, accused, and accursed, and persecuted as Schismaticks, and Hereticks, and unlearned and factious men, [ make these words; this is the plaine state of most of our Sectaries in England ] joyne with a discontented party for sinister ends, so that the men that hold an opinion have no regular Ministry, nor orderly meetings to debate, or conclude of things among themselves; and to agree upon a confession of their Doctrine to be by all avouched. Tombs Examin. page 24. Sect. 5.

bulent

bulent, and *Antimagistraticall* practises. And truly, 'tis no wonder to me, when I consider that the *Principles* of their enmity to Ministry will easily be improved to an overthrow of *Magistracy*.

Hearc I beseech you, all you that love order; and believe it Citizens, ( whose *Government* hitherto hath been your *Glo-ry* ) according to these mens *principles*, ( as farre as they are pleased to discover them ) you have no greater security for your sword, or seat of Justice, for your *Chaires* and *Scarlet*, then wee have for our *Coats* or our *Pulpits*. And sure in their usuall way of arguing, from a pretended flaw in our *Calling*, to a scorn of our *Doctrine*, a surprizall of our *Office*, and a persecution of our *Persons*; though they doe not mention you in their *premises*, yet they may in the *Conclusion*; ( 'Tis ordinary with their *Sophistry*, to bring more in the conclusion then is in the premises ) and it will goe hard with them, if when they have begun with the *Minister*, they do not end with the *Magistrate*, & when they have made the *Minister* good man *Priest*, they will bid faire to make my Lord, *Mr. Major* <sup>a</sup>. For let any man tell me in sober sadnes, whether by the *Warrant*, which they pretend from 1 Pet. 4. 10. they may not as wel make themselves *Magistrates*, as they conclude themselves *Preachers*. I know not if a mans sole gifts authorize him to teach ( though not by vertue of any office, yet out of *charity*; as they distinguish most absurdly, as if *Charity* would beare a man out in doing acts of office, without a *Commission* ) why they may not be as charitable to the Lord Major and Court of *Aldermen*, as to us; especially seeing the manifestation of the *Spirit* is given to every man to profit withall: & sure there is a gift of *Governing*, as well as a gift of *Prophesying*.

And let any man againe resolve me whether if [ Be not Lords over Gods *Heritage* ] exclude us from all power in the Church; [ Call no man Master upon earth; and; Dare any of you goe to Law before an *Infidell*, and not before the *Saints* ] doe not shut you out from any in the State as well; especially when they shall vote you *Infidels* ( as the *Anabaptists* have most of you already in effect ) and your Government to be after the manner of the *nations*; as they have us *Anticristian*, and our government tyrannicall.

\* And how probable this is see the disputation recorded in Gangrand. 2. Part. p. 17. where the Anabaptistall Disputants unlorded the Lord Maior, & called him in scorne, Master Major.

*nicall.* Adde to this, that your government in your *Families* hangs in the same string; and why your *servants* may not take upon them to be your *Masters* when they please, that is, when they are perswaded they have a gift of governing better than you, I know not, if the former Argument be sound: at least, why not refuse to call you *Masters*, if the latter be valid.

Consider I beseech you *Citizens*; you have borrowed from the whole *Kingdom* the choyselt *Jewels* they have. I believe you see, they will be called away from you fast enough, now the *Countrey* is open againe: if upon their departure, you have a *famine* of the word, it will perhaps be a vexation of spirit to you to remember, if (which God forbid) you should entreat these *Josephs* ill while you have them, whom God hath sent before to store you, perhaps against such a time.

Sure it concernes you neerely to take that care for them which the Apostle *Paul* chargeth his *Corinthians* to take for *Timothy*, 1 *Corinth.* 16. 10. that they may bee among you without feare; that no man despise them. Let them have no cause to complaine of *London*, as *Salvian* doth of *Carthage*: The *Athenians* and *Lycaonians* themselves would beare *Paul*; But in *Carthage* (saith he) such servants of God cannot bee seen in the streets without reproaches. Let not such usages be esteemed no persecution, because 'tis not *Man-slaughter*; and faithful Ministry the lesse *Martyrs*, because they are not murdered. Truly, that things are not come to that height, 'tis not because the Persecutors are not bloody enough, but because they are not Potent enough; and this kindnesse is not the mens, but the *Lawes* <sup>a</sup>. My Lords, Commons, Citizens, Brethren, all that heare me this day; doe you thinke you have any greater Interest then your Religion? I am sure you should not; I hope you doe not. You are bid to contend earnestly for the faith once delivered to the *Saints* <sup>b</sup>. As you love Religion look to the usage of Gods Prophets. Were it not for them I know not, (things having been carried as they have (that I say no more) by some of the *Civill* and *Martiall* power) how many *Articles* of our Faith had remained unquestioned by this time. Neither doe I know yet, whether in their private Congregations by some

*Intra Carthaginem appare-  
re in plateis &  
compitiis Dei  
servos sine  
contumelia  
non licuit.  
Persecutionem  
hanc fuisse non  
putant, quia non  
& occisi sunt—  
sed in Urbe  
illa, non tam  
hominum fuerunt  
hac beneficia  
sed legum.*

*Salv.*  
Another ad-  
dresse to all  
together con-  
cerning this  
Interest.

*Jude 5.*

some or other, they be not all ~~undetermined~~. I have cause to believe most are. But sure, that they yet dare not outface the light, 'tis no small fruit of the labours of the orthodox Prophets. Sure had our Pulpits (through our default) beene as open to them, as (by the fault of others) the Presses have, you had scarce (as far as some could prevaile to rob you of them) had, left you, a God, a Christ, an holy Ghost, a Word of God, a Sacrament, nay (you had been so far from being allowed to be Christians, that) you had been denied to be Men, and been unreasonably scott at for not renouncing your soules.

Nay these *Satan*, these depths of Satban are not yet sounded to the bottome. They do not yet tell you when they will leave robbing you. The innumerable incomprehensible Reserve of New-light is the Gyges ring, by meanes whereof they walke in a cloud at noon-day, and keep their principles invisible<sup>a</sup>. To day they sit with us and judge with us, if the great drivers of the designe, and leaders of the rabble so guide them: to morrow they sit, and vote against us, if the wind turn; and (which is worse) are not ashamed to say and unsay before the same Auditors<sup>b</sup>. *Quo teneam vul-* Thus they shift tenets continually lest you should take hold of them; and when you thinke you have them at an advantage, they step aside behind some equivocation or other, and leave a cloud in your Armes in stead of that you grasped at. Nor is this liberty taken only in things of smal concernment, and of an indifferent nature. Here is the danger, and the wonder of it. There are as many Faiths abroad as fancies, so many Faiths as destroy all faith; yea, concerning God himself, every year, nay every moneth begets a new Creed, the new undermines the olde. How (beloved) can you think it safe for Religion now, to part with your orthodox Prophets, that hold fast the forme of sound Doctrine, and have learning enough to confute these gainstayers; for a rabble of bottomlesse opinions, and opinionists: the workings

<sup>a</sup> Quotidie Heretici immutāt dogmata sua.

Deniq; si vir Ecclesiasticus de Scripturis e-

ruditius contendet contra e-

os, & Scripturis sanctis coar-

guerit eos, statim requirunt quomodo aliud novum dogma

reperiant. Non c. guerunt quomodo salventur, sed quomodo superent. Hier. in Ps. 5.

<sup>b</sup> Σήμερον οὐθόρου καὶ

ἰμῶδες αἱ ἐν ἡμῶν φέρουσιν οἱ ἀγῶντες: ἀνέρον ἀνίσθου καὶ ἀνίσθου ἐὰν ἀπαρνούσῃ τὸ πνεῦμα. Καὶ τὸ δυνατόν, τοῖς αὐτοῖς χρώμενοι τῶν ἐναντίων ἀποστόλων. Naz. Orat. 32.

<sup>c</sup> Periculosum vobis atq; etiam mirabile est tot nunc fides existere, quor voluntates, &c.

Sic plurima cœperunt esse fides, ut nulla sit; imo vero annua, menstruq; de Deo fides decernuntur; novis subvertuntur vetera; &c. Hilar. lib. ad Constantium & Const. Imp. de Arian.

of whose fancies are as reflleſſe, and more unbounded and irregular, then the vaſt Ocean, which hath its confines of motion appointed, and an *Huc uſq;* to put a ſtop to its proud waves.?

By this I hope you ſee how greatly your ſelves, nay Religion it ſelfe, are *Interſted* in the uſage of your Paſtors and Gods Prophets.

An Appendix  
for the vindica-  
tion of our Mi-  
niſtery againſt  
the common  
cavill that 'tis  
Antichriſtian,  
becauſe we  
had our Ordi-  
nation from  
Prelates.

And now I had done, had I not cauſe to thinke ſome cavil-  
ling ſpirits, would thinke to receive the charge in the Text, &  
yet ſave themſelves harmleſſe by queſtioning the application, as  
not belonging to the Miniſters of this Church; whom they will  
not own as men *commiſſioned* by God, but *Emiſſaries of Antichriſt*,  
and therefore unlawfully called.

I could in the firſt place (but that the objecters and they in o-  
ther things agree ſo well, that in *this*, there is little hope they  
will fall out) ſet them and the *Papiſts* by the eares about it. How  
ſaith the *Jefuite*; are our Miniſters true Miniſters or no? No  
(ſaith he) for they have not a calling from the univerſall Biſhop. And  
how ſay you now Maſter *Anabaptiſt*, are our Miniſters true Mi-  
niſters or no? No (ſaith he) for they are ſent by the Pope of Rome,  
and ſo *Anti-chriſtian*. Friends agree among your ſelves, what to  
object, and we wil answer you both together; or fall out among  
your ſelves, and you will answer one another. But ſure as long as  
you ſtand thus *opposite* in your aſſertions, one muſt lye, and (be-  
cauſe the world know's not which) they will caſt the lye at a  
venture, and truly ſpeake it handſomer, and call it *equivocation*  
or *mentall reſervation*, and you are both too well verſed in it to  
diſowne it.

The objection  
answered to  
the Parliament  
from their own  
Ordinance for  
ordination of  
Miniſters, bearing date, Oct.  
2. 1644.

But I ſhall ſpeake a few words to the cavill it ſelfe, and but a  
few; For I remember this is a *Sermon*, not a *Treatiſe*. To cleare  
this particular, the ground of my exhortation to you, (my  
Lords and Gentlemen) I ſhall not need. I will not thinke you  
have ſet forth any thing as the reſult of both *Houſes* debates,  
which you were not fully ſetled in. Nor will I thinke you are  
ſo given to change, as to diſavow that now, which you have  
in a publique edict acknowledged: I read your ſenſe of this Que-  
ſtion in your Ordinance for Ordination, where in the *Preamble*  
you aſſert, That no man ought to take upon him the office of a Mini-  
ſter untill he be lawfully called, and ordained thereunto; that this Or-  
dination,



dination, (that is, an outward solemn setting apart of persons for the office of the Ministry in the Church by preaching Presbyters) is an Ordinance of Jesus Christ. That those who have been formerly ordained by Bishops, (seeing that action was performed by them as Presbyters, with the Assistance of other Presbyters) have an Ordination for substance valid, and not to be disclaimed by any that have received it.

So that 'tis the sense of both Houses, that our Ordination (as by Bishops, the medium by which the Anabaptists prove us Antichristian) is notwithstanding according to an Ordinance of Jesus Christ for substance, and constitutes us Ministers of the Church of Christ, and capable of giving a like mission to others. What therefore concerns you in the application of the charge in my Text, your own Ordinance fastens on you, and I hope it shall never witness against you. I persuade my selfe, seeing you acknowledge us Ministers of Jesus Christ, and so Gospell Prophets, to you I have not misapplied.

To you Citizens and fellow Brethren, I shall speake as concisely too as is possible. If you are converted to Christ, and not to opinion, you must needs come within the reach of the Apostles Argument. If these Ministers be not Apostles to others, yet they are to you. For most of you are begotten by their Gospell, and I hope no dutifull sonne will charge his Father with illegitimation.

To others who thus argue, our Ministry is derived from Antichrist, that is, in their meaning, from Bishops installed by him, and 'tis therefore Antichristian; although the consequence of that Argument be justly obnoxious, (for 'tis not being derived from persons having an Antichristian power, that makes a thing Antichristian, unlesse it can be proved that the thing so derived is derived by that Antichristian power; the same persons may act by a double power, a legall, and an usurped power; now 'tis not argument enough to prove this or that act they doe is an illegall act, because done by one that usurps an illegall power, because such a person that hath a legall power too, may as well act by it; and this is in effect the Argument of the Parliament in the Ordinance before quoted) yet I passe this. And answer:

The Antecedent cannot be proved, and 'tis only an affirmation, that

To the rest.

Discovering the undutifullness of the objections (most of them) in so obiecting.

Questioning the consequence of the argument.

Questioning the Antecedent upon good grounds.

that our Ministry though consecrated by Bishops, was derived from Antichrist. And it may be probable enough, and as probable (I am sure) as any thing they can bring to the contrary; (which is enough to invalidate this Argument) that (though for some ages past, it were granted, that Bishops invested by Popes, have been the Ordainers, and the Ministry hath had its succession from them) that there was Christianity in England long before Popery; and the Ministry then may be said to be derived from beyond Popery; and 'twill be questionable whether even those Popish Bishops did all or any of them originally receive their Presbytership from Rome, or from that succession; though they received their Episcopacy from Rome.

Shewing what  
mischiefs this  
Argument in-  
volves.

1. As strong a  
ground of sus-  
picion of all  
the Ministry  
in the Christi-  
an world at this  
time.

Besides, secondly, this Argument will cast as strong jealousies upon the calling of all the present Ministerie of all the Reformed Churches, seeing Popish Ordainers have at one time or another interrupted the Order of Apostolicall succession, and then it will inferre, that at present in all, and in most of them for some ages, there hath been no Ministerie; and so no lawfull Ordinances: and by the same Reason (as farre as we know the extent of Christianity in the World) wee may argue in like manner, seeing Antichrist hath had his claw in every corner of it at onetime or another as it is more then probable. And so Christs Promise to bee with Teachers and Baptizers (who must have a lawfull call to make them capable of that promise) to the end of the World, would at this time, (there being no lawfull called Teachers and Baptizers supposed in the world; by this Argument) be little better then concluded a falsehood.

2. A road-way  
to Anabap-  
tisme, Seeking,  
and that in in-  
finitum.

Againethirdly, I know not what should stop these men from Anabaptisme, or Sebaptisme, if they be not infected yet; or Seeking if they be, that thus object. For I take their supposition, and thus argue; either the Baptisme which they received from this Ministry was valid, or null; if valid, they destroy their position, that our Ministerie is unlawfull (for no act of office (as administering a Sacrament) can bee valid from one that is not a lawfull Officer,) and I answer as the Father in a like case, I acknowledge this Ministerie upon  
the

the same grounds upon which they owne those that are Baptized by it. And they prove them lawfull Ministers by admitting those whom they have Baptized. <sup>a</sup>. If invalid; then they must bee baptized againe, if they will keep any Church-fellowship; and then they must either baptize themselves, (contrary to the Institution, and all examples of Scripture) or be Baptized by others: and how shall they bee assured of their Calling, or Baptisme to whom they addresse themselves, seeing even they also must be faine, either to derive it from one of these Ministers, or those that were Baptized by them; (and so the Argument touches them here againe) or themselves. And hee that questions thus farre isto seek indeed, and may, for any thing I know be a Seeker in infinitum.

<sup>a</sup>. A Luciferian is brought in by Hierome, arguing thus. Si Ariani heretici sunt & heretici Gentiles sunt, & Ariani Gentiles sunt; Si autem Ariani Gentiles sunt, & constat nullam societatem Ecclesia esse cum

Arianis, (i.e.) cum Gentilibus; manifestum est vestram Ecclesiam quæ ab Arianis, i.e. Gentilibus Episcopos suscipitis, non tam Episcopos suscipere, quam de Capitolio Sacerdotes, ac per hoc Antichristi magis Sinagoga, quam Christi Ecclesia debet nuncupari. (I repeat this the more large, because it expresth to the full all the cavills of these dayes against our Calling and Churches.) To which the Father answers. Si Ariani (ut dicis) Gentiles sunt, & Arianorum conventicula castra sunt Diaboli; quomodo in castris Diaboli Baptizatum recipis? & infra. Tu enim Episcopum probas, quia ab eo recipis baptizatum. — eadem ratione Episcopum ab Arianis recipio qua tu recipis baptizatum. — Quare ergo a nobis parietibus separaris; cum in fide, & Arianorum nobiscum receptione consentias? Hier. adv. Lucif.

But I forget that this must not bee a Treatise, but a Sermon: onely this I have added to stop the mouthes of some that perhaps would have shifted all the rest off from their backs, if they had missed it.

To returne to you (beloved) and end in a few words: I beseech you doe not onely not harme your Ministers, but encourage them, and assist them. You have Covenanted, not onely to root out all Errour, Heresies, Schisme, Prophanenesse, &c. but to assist all that doe so. Assist your Ministers, whose maine worke it is. They have well led you the way, (you of the City especially) by representing the evils of Toleration; second them in this.

Conclusion.

F

Petition

Petition for renewing the Ordinance for Ordination, that you may have a greater supply of such Prophets, and succession too.

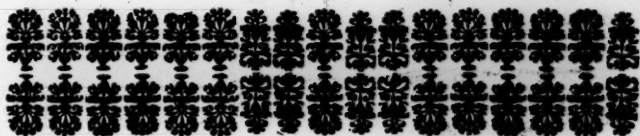
— *Ut simili frondescat virga metallo.*

Still seeke out and punish irregular Assemblies, and seditious Preachers and Practisers, and feare not the Bug-Bear word of Persecuting Saints, when they are out of the way of Saints. This doe, And the good hand of the LORD bee upon you for good. If this Exhortation bee any way beneficiall, I have my end, let God have the Glory; if not, I have done my Duty; and if Prophets fare ill, after such a warning, by the procuring, or neglect of any of you, who ever you be that that heard, or reade, this Sermon; I assure my selfe it will bee a record against you.

FINIS.

R Eader, seeing the Author, by reason of his distance from London, and absence from the presse, thereby occasioned, could not be afore-hand with the Printer in preventing some mistakes, he is forced to set these after-hand intimations heer, to prevent thine.

Page 1. Branch the Analysis according to the sence, (some particulars being miscarryed by the reference. p. 6. at [Takes, &c.] shoud bee infered that which p. 7, 8. is so inclosed [ ] p. 8. conceive the quotation in the Margin above the *ibidem*. p. 17. dele with l. 11. p. 28. usage; it, Ministers. p. 29. undermined. p. 32. l. 1. r. conferred. infr. lawfully called.



**R**Eader, thou art presented with Apples of Gold,  
in Pictures of Silver; a Treatise in Vindication  
of the Ministrie, from base aspersions daily cast  
upon their Persons, their Calling. It is no great mat-  
ter to us to be accounted the filth of the World, the  
off-scouring of of all things; the Apostles were so,  
and Christ our Master; But there is no small danger  
to thee to account us so: If it be the *great Interest* of  
States to protect the *Saints*; it is of farre greater  
concernment to doe the *Prophets no harme*. These  
things were preached, now printed, not to *shame*,  
but *warne* thee.

*Imprimatur,*

J A: CRANFORD.  
*Sempr. 7. 1646.*